Zions Herald

THE INDEPENDENT METHODIST WEEKLY

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The Tragedy of War and Peace

NICOLAS BERDYAEV

[From "The Destiny of Man"]

WAR is the result of sin and is possible only in a sinful world. But in the darkness of that world it may prove to contain an element of light and be a source of heroism and nobility. In the history of mankind war has been an expression of chaos but it has also been a victorious struggle against chaos and has served to create great historical bodies with their splendid civilizations. It brutalized man and unbridled his lower instincts, but was also a source of the lofty virtues of courage, honour, loyalty, chivalry and nobility. War is therefore a highly complex moral phenomenon. For the individual conscience it is always a tragedy and means taking upon oneself the burden of sin and guilt; but the state of the world may be such that the acceptance of sin and guilt raise man to a morally higher level than an easy rejection of them. . . . . .

The horror and evil of war cannot be conquered by the anaemic gospel of pacifism, which is generally connected with abstract cosmopolitanism. Pacifism is the opposite of militarism, but there is no final moral truth in either. Pacifism is optimistic and ignores the tragic nature of history. There is a certain amount of truth in it—the will, namely, that wars should cease. But pacifism does not recognize the spiritual conditions needed to end wars; it remains on the surface, in the domain of unreal politics and legal formulae, unconscious of the irrational forces at work in the world. Pacifism is a form of rationalism. The preaching of peace and of the brotherhood of nations is a Christian work, and Christian ethics must take it over from rationalistic pacifism. For Christian consciousness the problem is complicated by the understanding of the evil and irrational forces of history.

War has a fatal dialectic of its own which will bring it to an end sooner than the preaching of peace. War is connected with the development of technical sciences. Recent discoveries of new means of attack and destruction are so monstrous that they must lead to the self-negation of war and make it impossible.

FOUNDED 1823

One in a Million Me

THE DIARY OF A DRAFTEE

35. "Cadet Slanguage"

Aviation Cadet Leonard LeSourd

Brooks Field, Texas
June 18, 1943

Dear Folks:

Once more everything is moving along a systematized routine not unlike that at Basic, Primary, or even Pre-Flight. There's always some duty schedule—ground school, flying, skeet shooting, link trainer, or a special lecture. The days go by so fast it's unbelievable at times.

Last week I was asked to write the cadet page for our post publication, *The Observer*. I had always wanted an excuse to go through cadet files in the public relations office, and this was it. Each cadet fills out a form for the public relations department when he arrives at a new post. These forms are checked over for interesting items of news value, and stories are sent about cadets to home-town papers. The captain in charge was most helpful, and I had a wonderful time for several hours digging out data for my story.

Certain facts in it might interest you, so I'll sum them up. There have always been torrid arguments among cadets as to which state is best represented. Ardent Texans will bleat on for hours about how many men they have in all branches of the service. Hoping to put a spike in their lofty talk, I made out a table on the home states of all cadets here on the field. As I feared, the Texans led by 10 per cent, with Pennsylvania and Missouri next in line. In all, 34 states are represented, with about four cadets from New England.

Approximately 7 per cent of us have college degrees, but many times this percentage had been or were at college when the Air Force beckoned. A good 12 per cent of our class had previous civilian flying training before becoming Army cadets. Many were outstanding college athletes in all types of sports.

While I am on the subject of articles in *The Observer*, one contained a list of flying jargon with the explanation of said terms done in quite a jocular vein. Here are some samples:

Ballooning—A method of accomplishing several landings on only one approach.

Jump Sack (or parachute)—A device on which the pilot sits so that he can peer over the edge of the cockpit.

Alternate Airport—The airport at which you really intend to land.

Flight Line—A gift of gab peculiar to pilots and cadets.

Solo—Cadet without a date.

Dual—Obvious—a cadet with a date.

Ground Loop—Spin on ground resulting when cadet sights pretty girl.

Cadet Widow—She graduates cadets from class to class.

Bird Dog—Cadet who wolfs another's girl.

Dawn Patrolling—Arising before reveille (an almost extinct term).

Reveille—Greatest threat to Army morale.

Ground School Sweatshop—Harvard graduate course in two weeks.

Pea Shooter—Pursuit ship (or pilot).

United States—Area annexed by Texas in 1845.

Raunchy—Dirty, disreputable, highly unacceptable.

Bunk Fatigue—Relaxation in horizontal form (also becoming extinct, but not through choice).

Call to Quarters—Compulsory quarantine (C. Q. either way).

New phases of flying begin this coming week, namely, photographic missions and a combination of cross-country trips and reconnaissance missions. We are assured that the flying will be hot and heavy the last four weeks. I, for one, will take their word for it.

A week or so ago a young lieutenant colonel (in his twenties) dropped in to visit the field, back from heavy action in the Solomons. He had flown a P-39 there during the first fierce months and had a wealth of comment to pass on to us. It really takes some veteran of combat to drive home a point. Instructors have always barked at us to keep looking around when in the air. This was combined with so many other bits of instruction that it failed to make as big an impression as it should. The young flying colonel told us in simple language that fliers live or die on the ability to keep their heads "on a swivel." He cited examples, but he had already made his point.

Along about this stage in the game, the cadet's attitude and thoughts toward flying undergo a change. During the days at Primary and Basic schools, the specter of the washing machine hovers constantly overhead. N knows when or if he may be d the ax. Then the cadet flies to an instructor; he isn't thinking about his role in future combat ations.

It's a different story now. The bility of washing out is no longer except in rare cases. Today it future more than the present that pies our thoughts. We all assume graduate on schedule, after which come still more intense training. lives may depend on how well w ply ourselves from this moment we leave for a combat zone. sobering thought, but the one tim minds may wander during an in tion period, we may miss the tip would be most needed in an gency. Flying isn't pleasant recre it's deadly serious business. We ize this more now than a month and we'll realize it more and from now on.

Love
L

College Girls Save an Ar

According to President Wu Yi- noted Chinese woman educator lecturing in America, a Japanese was advancing inland from Foo toward Nanping, where Hwa College, a Christian missionary in tion, is located. There was a great of indecision and confusion. But Nan College did not evacuate, w was fortunate for the Chinese arm

The College received a message morning from the Chinese comma who was advancing to meet the en which indicated that the Chinese tary supply line had in some way porarily broken down. There wa Nanping a large supply of emerg rations, known as Huang Ping. W the girls of Hwa Nan be good en to pack these rations, and send ther to the front? The girls were delig to be able to serve.

The Huang Ping is a hard bi shaped like a doughnut. It was vented by the famous General Hu and thus bears his name. The strung the hard doughnuts on str like necklaces, wrapped them in ch cloth and sent them to the front. soldiers received the rations, s them around their necks, and ceeded to ambush the Japanese i mountain pass, where the inva were severely defeated. Thus the b was won and Fukien Province saved. The girls received a polite l of thanks from the army.

Zions Herald

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Methodism and World Peace

An Historical Survey

J. LESTER HANKINS

Methodism's interest in war, peace, and related subjects is actually a modern interest. It is only since 1912 that our church has become thoroughly awakened to this great social evil, war. The first noticeable interest appeared thirty years ago when that General Conference wrote a seven-line resolution into its Discipline endorsing international arbitration.

What have the bishops said in their official addresses to the General Conferences? They began in 1912 with two paragraphs on peace. Each subsequent quadrennium finds them uttering bolder and bolder words against the war system, until 1940. They referred to the system as one of "atheism, materialism, barbarism, and diabolism." They deplored "the tendencies of churches in war-times to subordinate even their preaching to war aims."

Then, the war came to *this* country. Pearl Harbor was attacked on Dec. 7, 1941, Sunday morning. Our bishops a few days following were in Council session in Sea Island, Georgia. They published a statement which one reads with mingled impressions. They had said just the year previous that "the function of the Church in the life of the nation itself is primarily that of holding up the moral and spiritual ideals. . . . (Methodism) can stand as a bulwark against the tidal wave of the war-spirit. . . . " Now they declared that "in this crisis, as in all previous crises in our history, the Methodists of America will loyally support our President and our nation. . . . " On the other hand, they condemned the "processes of war even while accepting the awful alternative. . . . " They pronounced on eight basic attitudes which Methodists should take, all of them more or less acceptable to most Methodists, regardless of their personal attitudes toward participation in and support of the war effort. They supported the right of the individual conscience and urged the thought that "our ministry is to all. . . who are in suffering or in need."

In 1912, 1916, and 1920 no reference to current conflicts or world peace is mentioned in the Disciplines. In 1916, two years after the war had broken out, the Conference, after a spirited debate, organized a Committee on World Conditions. Though there were many revisions of its report, the results never came to a vote. In 1920 the State of the Church Committee brought in a majority and a minority report. Both were side-tracked for a substitute which suffered the same fate.

In 1924 things really began to happen at Springfield. The bishops were wide awake and evidently a good deal of field work brought up agitation in the Conference to get busy and do something more than talk. However, there were five pages of the Daily Advocate needed to print the debate of the majority and minority reports from the Committee on the State of the Church. The two reports agreed that "we as an organization separate ourselves from war and take no part in its promotion," but the minority desired to add: "unless indisputably in self-defense or in defense of humanity." One of our New England Conference delegates who supported the first World War now cried out: "How shall we approach the Government (i. e., asking it to outlaw war) if we dare not first expel war from the Church itself?" The matter was finally referred to a special committee of bishops, ministers and laymen. These brethren in their final report left out the controversial sentence but did bring in a challenging statement. It was at this Conference that the Commission on World Peace was organized, with Bishop McDowell as its first chairman.

In the Conference of 1928 a further step was taken in Methodism's divorce from support of the war system, to wit: "The agencies of our church shall not be used in preparation for war." And then the Conference put the Peace Commission to work with an appropriation of $15,000. For the first time the church went beyond "polished periods and splendid sentences."

In 1932 the Depression was in full swing and retrench-

ment was the watchword. The appropriation to the Peace Commission was pared to $3000. But the Conference did not change its stand.

In 1936, at Columbus, the Conference went into the causes and consequences of wars. It revealed a new insight into the nature of war and its antecedents. Evidently the Peace Commission had been doing some effective educational work. For the first time our church took a decided stand with reference to the conscientious objector. Upon the acceptance of the report the delegates arose, applauded and sang "My Country, 'Tis of Thee." It was at this Conference that Methodism asked that the chaplaincy be put under the aegis of the church.

At the Uniting Conference in 1939 in Kansas City, because of gathering war clouds, the Conference was split, in spite of its unification purpose, over the question of intervention or non-intervention in the European situation. But it urged keeping this country out of the war and supporting the "C. O."

In 1940 the war was on in earnest. Pressure appeared to water-down the church's position. A minority report from the Committee on the State of the Church endeavored to get the Conference to oppose only "aggressive" wars. It was defeated. An effort was made to drop out the lines dealing with the agencies of the church not to be used in preparation of war. That was lost. Roy Smith tried to get an exception made in reference to continental invasion. This was voted down. The Peace Commission was continued and appropriations granted.

The General Conference since 1920 has made rapid strides in separating the Church, as an institution, from any connection with this war and all wars. Its official actions and the educational work of the Peace Commission have gone a long way in creating anti-war sentiment throughout the leadership of the church. Officially our church is not in this war. This is a far cry from the days in 1917 when, for example, "on Saturday following the declaration of war our Home Board sent a telegram to President Wilson pledging its whole-hearted allegiance and offering any service it could render." It was the first declaration of any religious denomination to reach the President. The New England Conference commended the Board for its "prompt expression of the loyalty of Methodism to our country and the great Cause of a liberated humanity!" Now Methodism does not officially support, participate in, or sanction war.

As far as I have been able to discover there is no official Methodist journal that has come out against the present war editorially. Articles have been allowed to enter their columns with which the editorial policy disagrees. The *Christian Advocate* is careful not to go against the pronouncements of the General Conference, but careful reading of the editorials reveals the belief that Methodists should support our government in ths war. There is no doubt about Zions Herald. Editorially it is all out for this war effort on the side of the United Nations, holding that war is a diabolical business but in this realm of relative values there is no choice but to get into the bloody mess and clean out the enemy of God. So far as I can see, no editor in our church has yet viciously attacked the pacifist.

There is a great group of Methodist ministers who are out and out pacifists. It is amazing how the Methodist preachers have become so prominent in the anti-war group of the country in so short a time. Some outstanding men in the country even go so far as to blame the lack of enthusiasm for this war on the Methodist preachers! Methodist youth leadership is so nearly 100 per cent pac fist that it has become a matter of concern to some of ou leaders in the riper age class. The laity is alert to th problem but for the most part is still tied to tradition views regarding the necessity of fighting wars which seer "justifiable."

Methodism is trying to take care of its conscientiou objectors in the Public Service Camps as well as suppor ing its chaplains in the armed services. Methodist mi isters have been slow to get into the chaplaincy, but may be due not so much to the general anti-war feelin as to other causes. The Church, through its agencie ministers, churches, etc., while not donning the khaki an the blue, is nevertheless determined to minister to ever case of need regardless of the sacrifice and cost. So far a I can see, Methodism is not being swept off its feet b propaganda "this time." Its critical judgment is nov more sensitive than ever to its primary task of redeem ing the world in ways acceptable to God.

The outstanding event within the last twelve-mont was that which occurred at Delaware, Ohio, betwee March 8 and 12. Our Board of Missions, under the leader ship of Dr. Ralph E. Diffendorfer, cooperated with Ohi Wesleyan University in setting up the Conference o Christian Bases of World Order. This Conference is no to be confused with that which was held at the same plac and under almost identical circumstances in March, 1942 The 1942 Conference was held under the supervision o the Commission from the Federal Council of Churches o Christ in America. The conference of 1943 neither passe resolutions nor made extensive "findings." It was mor like a study conference, the studies surrounding the Mer rick Lecturers' addresses. Bishop Francis J. McConnel was chairman of the conference. Some 250 church lead ers discussed the lectures and the conclusions formulate in seminars. The conference had a great influenc throughout the world because such outstanding men as for example, Vice President Henry A. Wallace took part It gave deeper and continued emphasis to the necessity o planning for the coming peace and revealed The Meth odist Church, again, as a leader in world affairs.

Sunset on a Day of Gloom

Charles Gustavus Girelius

Beauty shining through broken clouds
Marked the end of a gloomy day.
The sun could not quite break through,
But the clouds were luminous with tints of red and
gold,
And back of the clouds were depths of sky.
The night must still bring greater gloom,
Yet the passing gleam of the setting sun
Heralded the coming of a happier morning.
Men are depressed by the gloom of the world,
Depressed by war and ugly hatreds,
Until convinced that the day is hopelessly lost,
And that no dawn will ever follow the soul's sad
night.
But when the sun of our hope sinks lowest
The light of the sunset gives color to the approaching
night;
Nobleness touches with beauty the edges of the
clouds,
And a Hand writes in letters of gold upon the sky
The promise that love shall not be conquered by
hatred.

Methodism Comes of Age

Part Two

R. P. MARSHALL

One of the things that kept early Methodism from becoming a church was the matter of disciplinary regulations. In the days of the society there had been many rules of conduct which, if acted upon, immediately set the individual off from ordinary society. Certain peculiarities of dress were insisted upon. No gold was to be worn. No ornamentation was permitted. They were to be "plain people." The General Rules are rules for a society, not a church, for only within the boundaries of a "select society" could one expect to find adherence to such a set of regulations.

The sect is always at war with its world; the church too often has made its peace with the status quo.

Mere bigness does not make a church. The Southern Baptists constitute the largest denomination in the South, but they are not now, and are not likely to be, a church in the full meaning of the term. Southern Baptists cannot accept the theological implications that go with the churchly tradition.

For instance the church does not recognize the practise of turning people out of its membership. As membership is not so much the result of an act of faith as it is being born into the family, the church does not consider it wise to disinherit its children. All men are considered sons of the church, says the Pope of Rome, and the non-Roman Catholic church is equally wide in its appeal to men of all stations and conditions.

Foremost example of the churchly tradition in America is, of course, the Protestant Episcopal Church, with its three groups: High-church, Low-church, and Broad-church. Holding widely differing opinions on many subjects, they are united in their belief that the church is charged with the duty of administering the sacraments and proclaiming the gospel to all men. They believe that, because of their adherence to a supposedly unbroken line of apostolic succession, they are entitled to claim to be a part of the original church which has continued down through the centuries.

The average Protestant is inclined to scoff at this argument and to assert that his succession is just as valid: that it is not the laying on of hands but the descending of the Holy Spirit which confers authority and grace. Nevertheless, there is something in the Anglican theory which tends to generate a feeling of reverence for the ceremony of ordination which is sadly lacking in the act as performed in most denominations.

Methodism is becoming a church in the fullest sense of the term. It has lost the sectional outlook that is always the characteristic of a sect. The term "sectional" here is used in a more-than-geographical sense. The sect sees the world in sections, or parts. It cannot see it as a whole, because it is concerned with men of a certain kind. The holiness sect, for instance, which admits only those who have gone through a certain experience, can see men only in terms of that restricting condition. Its ministry is to those who think, or can be taught to think, in a certain pattern.

Modern Methodism has joined together more than three denominations. It has joined together races, sectional outlooks, occupational, financial and theological differences. But in order to function successfully from here on, Methodism must make up its mind to one thing: it is a church, and not a sect.

The sect can crusade for peculiar notions regarding dress; it may lay down requirements with regard to church membership which will go beyond ordinary standards of good taste; it may set up bars to membership which will effectually keep out those who cannot accept every jot and tittle of its creed. But the church is not so much concerned with differences of opinion; it considers the world as its parish and all men as sons.

What changes would the acceptance of such a theory make in our Methodist polity? There are not many, and these few are concerned with non-essentials. Whether we like them or not, they are coming upon us. The development of the Methodist Society into a church is inevitable since the coming of union. Apart, the three groups might have remained sects; united, they can find no common peculiarity upon which they can base their sectarianism, and must, perforce, unite upon the basis of a belief in Christianity as a whole.

A few years ago some Methodists were dominated by one consuming idea—that it was possible to legislate morals upon the country. They dreamed of a world made good by decree. If a law could be passed outlawing war, then peace would come. If sufficient Congressmen could be mustered to vote for a bill to do away with liquor, then the "dry" era would be upon us. If certain teaching was considered atheistic, then let the state legislatures prohibit it, and, as a result, keep our children free from doubts.

At that time, it might have been possible for a united Methodism to become a sect with one great idea: to make the world safe for religion by law and by social service. This would have been in line with the sectarian tradition. But it would not have made a church. Today Methodism has become disillusioned with methods. It no longer expects to save the world in this generation.

It is probable that we shall stagger along for several years without a clear understanding of our new position. Our General Conferences may fail to see the vision of the new church and tend to think in the pattern of the old sectarianism, but the time will come when American Methodism will become an integral part, or perhaps the rallying point, of a great united church of America.

The movement toward unity is growing. In swirling eddies, the smaller denominations come together in preparation for a greater plunge over the edge of the dam into the large fellowship. Chaos may seem to reign for a brief moment, but the result will be worth the effort. The union of Methodism has shown the way, and others will follow. Is it too much to hope that those denominations which have already become, to a certain degree at least, churches instead of sects may soon join forces?

Whether or not this happens, Methodism has her future clearly marked out. It is a church of all the people, and its little peculiarities of emphasis are sinking into insignificance against the growing conception of the greater task of world redempton.

Zions Herald

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L. O. HARTMAN, Editor and Manager

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Lyman Beecher Lecture—1942

The successive series of Lyman Beecher Lectures delivered almost annually at Yale University from 1871-1872 to the present time form an incomparable library. In these sixty-six volumes, is to be found much of the best in recent Protestant thought as this is related to the Christian ministry. Indeed, these eloquent studies provide a mirror of the highest aspirations of the American pulpit for nearly three quarters of a century. Best of all, they represent one area of religious life in which ecumenicity has been actually attained.

"Preaching the Word of God," the latest published book in this list, lives up to the high standard of excellence established by its predecessors.* Its author, Dr. Morgan Phelps Noyes, is pastor of the Central Presbyterian Church of Montclair, New Jersey. Referring to the purpose of these addresses, he declares, "These lectures are a series of studies in the spirit of the Christian ministry. They do not presume to give technical advice on the making of sermons or on the conduct of a parish." One may add that they do not attempt to provide instruction on war-time preaching, the gospel being viewed here as the truth may meet needs in all the exigencies of life.

"The Word," or "the gospel," according to this exposition is not always preached from the pulpit. It is set forth by the every-day life and personality of the minister; it is conveyed to the world through the entire program of the local and ecumenical church; it is embodied in the Christian influence brought to bear both upon the individual and the community in respect to perplexing issues; it is friendship stirred to a glow by a faithful pastor; it is the inspiration aroused by corporate worship.

Here is just the book of the hour to bring needed perspective to the clergyman engulfed in the details of a lengthy pastorate and to the young cleric about to enter the active ministry. It is the friendly voice of an experienced, well-read, gracious pastor speaking about the things which matter most to God's workmen.

* *Preaching the Word of God.* By Morgan Phelps Noyes. Charles Scribner's Sons, New York. Price, $2.

The Hope of the Catholic Church

The Roman Catholic Church in the United States merits "sincere appreciation" for its efforts to overthrow Hitler and Mussolini, and for its praiseworthy support of the American governmnt, according to the *Christian Leader,* official organ of the Universalist Church.

"There may be appeasers among Catholics, as there are among Protestants, but the great body of Catholics is in the war to see it through," the Protestant fortnightly declared in its issue of July 3.

The *Christian Leader's* comments prefaced publication of a lengthy statement condemning the activities of alleged Roman Catholic "pressure groups," released to Protestant journals on June 28 by a special committee of Protestant editors representing the Associated Church Press. [See ZIONS HERALD for June 30, page 599.]

While expressing a willingness to join other Protestant journals in publishing the 1100-word statement, the Universalist periodical declared there are "large numbers of intelligent Catholics entirely out of sympathy with some of the pressure groups—so influential that no priest or bishop would think of attempting to coerce them."

These individuals the journal asserted, "are the hope of the Catholic Church in America."

"Nor should we Protestants overlook the fact that part of our resentment against Catholics is due to the fact that they are better organized and more willing to take pains than we are," the publication stated. "If Protestants cared as much to legalize birth control as Catholics do to ban it, our laws would have been modernized long ago.

"Likewise, the religious faith of Catholics, the genuine faith that lies back of their creeds and their forms, is a vital and beautiful faith. The scholarship of the priests is a better scholarship than ours—better in the sense that they are better able to defend and expound the faith as they hold it than we are."

Pacifism

During recent years the columns of religious journals have been crowded with discussions and debates on the subject of pacifism.

Now comes an article which approaches the theme from a different angle. Beginning on page 627 of this issue of the HERALD, J. Lester Hankins presents a brief history of the findings of Methodism on the whole question of war and peace. He has tried to be

ctive in his attitude and to deal with facts rather to argue for or against the pacifist view. On the t cover of this number of the HERALD there ap- s a searching discussion of the "Tragedy of War Peace" from the pen of Nicolas Berdyaev of m the Archbishop of York says, "I regard las Berdyaev as one of the most important ers of the time." Our readers would do well to this book, "The Destiny of Man," from which cover quotation is taken. It is published by rles Scribner's Sons.

reserved Religious Liberty" in Russia

ssurance that the Soviet Government intends to ntain the separation of church and state in ia was given by the newly-appointed Russian passador to Mexico, Constantine A. Oumansky, press conference held recently in Mexico City. e thing that can be said with certainty," the am- ador declared, "is that the clergy of all faiths in ia have shown a highly patriotic attitude and the Government proposes to maintain the sepa- n of State and Church under conditions of tol- ce and unreserved religious liberty."

re Methodist Union?

ne movement toward the unification of the Wes- n Methodist Connection and the Free Methodist rch is making progress, according to a Religious s Service dispatch from Fairmount, Ind., where wo bodies have been holding their regular meet- A special committee, appointed to make a sur- of merger possibilities, suggested that the Pilgrim ness Church be included in the union project. It lieved that at least four years must elapse before rences can be ironed out and unification effected. ne Wesleyan Methodist Connection, at its recent ing, held a centennial service on June 27, cele- ng 100 years of existence. The body was ded at Utica, N. Y., in 1843.

Can Issue

onscientious objectors at West Campton camp Concord, N. H., have refused to have tin cans the ground that it would aid the war effort," ac- ing to E. J. Soucy, director of the state salvage ion. While they are indulging in mint-and-anise l refinements have these absolute pacifists ght of their moral obligation to the men, women children on the home front who must be fed war o war?

are Vengeance

serting that it is essential to a durable peace that ns shall be animated by a Christian spirit, John er Dulles, New York lawyer, warned the open- session of the International Round Table of stian leaders at Princeton, New Jersey, on Thurs- of last week that there is growing evidence that allied peoples are being tempted by the very s against which they fight.

he conceded need for justice," he said, "is in many quarters degenerating into a demand for vengeance on whole peoples, many of whom have risked more than we in standing steadfast for the right.

"A great military force is being increasingly looked upon as the only assurance of future peace, and a new Holy Alliance is envisaged to dominate the world by its might. Many are so impressed by the potency of the material things we are creating that materialism seems to them the ultimate in value.

"There can be little doubt that we face a spiritual crisis. At this juncture only the spirit of Christ can save us and hold us to a true sense of values."

Mr. Dulles, chairman of the Commission to Study the Bases of a Just and Durable Peace, instituted by the Federal Council of Churches of Christ in America, made the introductory address as sixty-eight Christian leaders, representing fourteen nations, began a four-day discussion of the problems of post-war reconstruction.

Represented either by delegates or men already in this country were: England, Australia, New Zealand, Canada, Russia, Poland, Czechoslovakia, China, the Netherlands, Norway, Scotland, and Christians exiled from Japan and Germany, in addition to a large representation of churches from the United States. The conference chairman, Bishop G. Bromley Oxnam, Bishop of the Boston Area of The Methodist Church, read greetings from the Archbishop of Canterbury, Dr. William Temple, and Archbishop Eidem of the Swedish National Church.

Something to Think About

More than 3000 persons attended a great Interracial Unity for Victory mass meeting held in the Boston Arena on Sunday. It was conducted under the auspices of the National Association for the Advancement of Colored People, and the theme of the meeting was "America Protests Detroit." At the request of the editor of ZIONS HERALD a poll of the audience, almost entirely Negro, was taken. It showed a ratio of more than ten church members to one labor union member. And yet of the four speakers three were labor leaders. The other one was the executive secretary of the Association. In response to an appeal for subscriptions to aid in financing the meeting the first pledges among the large contributions came from The Communist Party of Boston and the Communist Party of Massachusetts respectively.

Failure of a Noble Experiment

After an eighteen year experiment in industrial democracy the worker-ownership plan of the Columbia Conserve Company of Indianapolis, Ind., came to an end on Friday of last week. Dissolution of the plan, whereby 200 salaried workers had gradually gained control of the firm's common stock, was ordered by Judge Hezzie B. Pike in a ruling on a petition by the company's trustees seeking distribution of the common stock held in trust. The order followed the filing of a suit by the employee-stockholders, charging mismanagement, but the court held that the firm had not been mismanged.

THINGS WHICH CANNOT BE SHAKEN

Enduring Foundations of the Faith

by WILLIAM G. CHANTER

Old Testament Beatitudes

VIII. The Blessing of Worship

Blessed are they that dwell in thy house; they will still be praising thee.—Psalm 84:4.

For the psalmists and for the people for whom they wrote, the worship of God in His temple was the supreme privilege of life. Here were men who had learned the secret of true worship and had known it as a rich experience out of which they sang a new song, a song that could never grow old. It is well worth while to ask just what that experience was, for the answer will be a revelation of the possibilities of the public and social worship of the true God, and it will set a standard by which to judge the effectiveness and reality of our own worship.

For a day in thy courts is better than a thousand.—Psalm 84:10.

Of course we must first reckon with those who object to the idea that there can be some places and times which are in a special sense sacred, so that one day spent in such a place is better than a thousand. We are told that there is nothing secular, that every day and every place and every thing is holy in the sight of God. So Sunday has no special sacredness, and a walk in the fields is as valid worship as taking part in the service of a church, and the common round of every day is holy. To labor is to pray.

This is the kind of thing that is compounded of a great truth and a misunderstanding of it which turns it into utter nonsense. The truth is that distinctions like that which we make between the sacred and the secular have no absolute reality for God. The nonsense is in saying that therefore they have no meaning for mankind. Time, for instance, cannot mean for God what it means for His human creatures. A thousand years in His sight are as a watch in the night. But it is only folly to bid man ignore time, and to rebuke him for regarding a decade as greater than an hour. Space does not mean to God what it means to us. But what an absurdity it would be to call on human beings to disregard distance. God is a Spirit with whom there is no variableness, neither shadow of turning; but we have no such unchanging poise. We are unable to be always on the mountain top. But we can be there at times, and we can even establish a rhythm of time and place by which we can find those conditions in which we can most vividly appreciate the divine presence.

The value of the sojourn on the mountain, even though it be followed by the necessity of a return to the plain, is that from the peak the true nature of the land is seen as it never could be from the valley. The moment of inspired communion with God, come whenever it may, never leaves us the same again. The man who has no sacred place wherein he realizes the nearness and reality of God is likely to be a man who never knows the Holy Presence anywhere. The man who has no sacred hours when he is vividly conscious of his eternal heritage is likely to be a man who is the sport and plaything of time in its passage. And, on the other hand, the man for whom a day in God's courts is better than a thousand is the man for whom the trivial round, the common t are all aglow with the glory of the living God.

The lines are fallen unto me in pleasant places; yea, I ha goodly heritage.—Psalm 16:6.

Now, the experience of worship as it is reflected in Psalms means a clear vision of the rich possibilitie human life. In the holy place in which a man co face to face with God, he sees the grandeur of his in itance and is nerved to enter upon it. What mea life can have apart from God, it is hard indeed to Man is gifted with self-conscious intelligence, but if h still only a creature of time he is doomed to the fat the worm and the fly, and the greatness of his powe mind and thought serves only to mock his little From worship comes an affirmation of his eternal or an affirmation that silences doubt and fills life wi glory that does not fade away.

They that trust in the Lord are as mount Zion, which cann moved, but abideth forever.—Psalm 125:1.

With that affirmation comes a great peace. There be no human life that is sheltered from storms, bu matter how great the tempest may be, the man of who has refreshed his spirit in the house of wor knows that the divine foundations stand sure. In the h of high communion he has caught a sure glimpse of great Master who doeth all things well, and in spit all appearances he can trust His love and wisdom. goes away from the holy place knowing the peace w passes understanding.

Our help is in the name of the Lord, who made heaven and e Psalm 124:8.

A peace like that means power. It is a power that is like earthly power because it does not corrupt but ra sanctifies and ennobles. It is a power that never puffs because he who wields it knows that it is not his own, is a trust given him for the service of God and r Again and again the saints of God have gone out f the place of worship to change the course of history, the more complete has been their reliance on God, God whom they have seen in His temple, the more c plete has been their conquest of the world. Franci Assisi had no official place in the councils of churc state, but he gave the church new life, and rele streams of life-giving influence in the world which h nounced. John Wesley never held office in the realr England, but his work determined the course of its tory. Worship for men like this was no mere emoti excitement, it was a contact with the living God ar source of power which was irresistible.

They that wait upon the Lord shall renew their streng Isaiah 40:31.

These are some of the marks of the true worship o true God. Do our stated services brng us these b ings? It is a searching question, but it is one that must face in this hour of judgment when only the can hope to stand.

A Modern Slant on Prohibition

Franklin N. Lapham

In these modern days we are learning many new ways of looking at our political, social, and moral problems. Today we have two well-known facts that throw great light on what has been done and what may be done, in a practical and successful manner, for the development of a better and higher civilization in our own beloved land and throughout the world.

The first modern fact is that there is today in our homeland a well-established, a well-enforced, and a successful national food-rationing law.

From this successful national food-rationing law, we should learn to lay aside many old lines of thought. Let us study a few of them.

We should lay aside the old line of thought that "prohibition is a psychological error."

We should lay aside the old line of thought that "settled habits and social customs do not yield to legislative fiat."

We should lay aside the old line of thought that "prohibition will create disrespect for law and will develop bootleggers and racketeers." For take particular notice that our federal government so firmly and positively carries out the food-rationing act that adventurous youth, bootleggers, and racketeers are simply paralyzed into inaction. On the front page of every ration book, in a conspicuous block, appears the following statement:

> WARNING
>
> This book is the property of the United States Government. . . . Persons who violate rationing regulations are subject to $10,000 fine or imprisonment, or both.

We should lay aside the old line of thought that "prohibition should be settled by local option laws instead of by federal government laws."

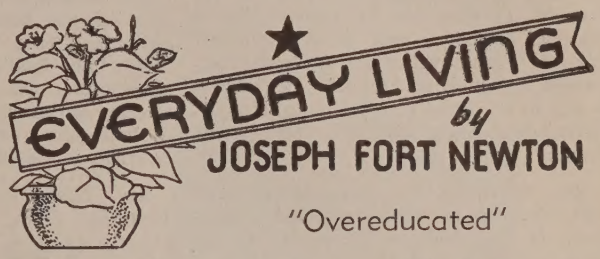
We should lay aside the defeatist idea that "prohibition can't be enforced." Most positively then, let us "knock the 't' out of 'can't'," and go forth courageously to tackle the job that pessimists say can't be done, and successfully do it.

The second great modern fact is that for several years our railroad companies and many manufacturing concerns where clear heads and steady nerves are needed, have prohibited their employees from the use of alcoholic liquor as a beverage. And let it be noted here that their employees did not "resent the law and call it paternalism," and did not "lose their morale," and did not declare that the law "interfered with their personal rights." On the other hand, the employees, the business men, the citizens, and the soldiers on the front called the law "good, practical, plain common sense and for the common good."

These two great modern facts help us to realize that, since our railroad companies and other business concerns could and did prohibit their employees from using alcoholic liquor as a beverage, and since our government is so firmly and successfully fulfilling its desire by means of the food-rationing law, we can believe and hope and pray that the government can and will firmly and successfully prohibit the use of alcoholic liquor as a beverage. We believe that Abraham Lincoln was right when he said the next great American problem, after the abolition of slavery, would be the abolition of "alcoholic liquor as a beverage."

Today we are living in a changing world. World War II is awakening men to the errors of the past and to new and better methods of development of true civilization for the future. Men are realizing, as never before, that the gospel of Jesus Christ is the hope of the world. Men have tried all other men's philosophies of life, and are now determined to try Christ's way of life.

The time of appeasement is past; the time for action, for a new and better America and a new and better world, is at hand. We are most assuredly in action against our foreign foes. Let us also get most assuredly into action against our greatest internal foe, the liquor traffic, and strike it down before it destroys our American ideals, our homes, and our democratic form of government.



"Overeducated"

Talking with a famous educator recently, he kept using the word "overeducated." Asked what he meant, he explained that a man may be too finely trained, so well educated that he is unfitted for leadership.

That is why, he said, in times of tumult and crisis, it is seldom a highly educated man, but some unknown, untrained man who takes hold of affairs, leads, and makes history on a colossal scale, for good or ill.

Again and again it has been so. Educated men have so often been futile in the presence of the vast movements of history, while untaught men have displayed the wisdom and capacity for the task and the time.

There are exceptions, of course. Alexander the Great was superbly trained, having had Aristotle as his teacher. Genius, of course, is a mystery; it does with ease what talent seems unable to do at all.

Napoleon was not a highly educated man. Ghenghis Khan, who swept out of the Gobi Desert, and conquered the world from Lake Baikal to Bengal, from Smyrna to China, was a man untaught in the schools.

In our own day a paper-hanger and daub painter has set the world afire and agog, and threatens to tear to pieces the civilization built up since the fall of the Roman Empire—a spirit of discord and destruction.

At a critical hour in our own history, the people passed over university men and laid the task upon the shoulders of Lincoln, who was self-taught, unknown, untried; and he saved the unity of our Republic.

A fabulist, an aphorist, strong but supple, astute but also wise, patient, Lincoln faced a storm of events as a farmer faces a storm of wind. For all his gentleness, he had a strange strength to endure and to do.

Whence do such men derive their power and skill to deal with the tough stuff of life, which educated men so seldom have? From close contact with the people, a right estimate of facts, and a high courage.

They are like the god Antaeus, in Greek fable, who was helpless when taken away from the earth, but invincible as soon as his feet touched the earth. Jesus, too, was untaught in schools, but He wrought in wonders.

Learned men were astonished at His wisdom, and the common people heard Him gladly.

Lieut. Colonel Harold P. Tasker, who is on the general staff of the War Department Division of Strategy and Plans at Washington, was promoted on June 29 to the rank of colonel. He is the son of Rev. and Mrs. Edwin S. Tasker of Tilton, N. H.

Unofficial word has been received by the Board of Missions and Church Extension that Miss Ruth Lawrence, missionary of the Woman's Division who has been serving in Warsaw, Poland, is now in an internment camp in France where she is "well, comfortable and studying French." Her address is said to be Grand Hotel, Zimmer Nr. 560, Internierten Lager VITTEL, bei Nancy, France.

Rev. W. Harry May, pastor of the Methodist Churches at Moultonville and Tuftonboro, N. H., died on Wednesday of last week following a shock and an attack of spinal meningitis. The family at this writing is quarantined and only a committal service at the grave in Hyde Park, Vt., was permitted on Friday.

Dr. William E. Gilroy, who retired recently from the editorship of *Advance,* has been appointed interim pastor of the Congregational Church at Barrington, R. I.

In reprinting in *The British Weekly* the article, "Rugged Religion," by President Louis C. Wright of Baldwin-Wallace College which appeared originally in *Religion in Life,* the editor of the London periodical in a footnote says: "In re-reading the above article, which we had read with such a sense of its fitness and necessity a year ago, we found courage to overcome our former hesitation that we were presuming. We therefore crave the indulgence of the writer and the publishers, and plead the very great value which 'Rugged Religion' cannot but have on this side also of the Atlantic." Dr. Wright was formerly a member of the New England Conference and served for a number of years on the staff of ZIONS HERALD.

An article entitled "Hocking's Philosophy of the Human Self," which appears in the summer number of *The Personalist,* was written by N. Bond Fleming, pastor of the Methodist churches at Spencer and West Brookfield.

Miss Caroline A. Boultenhouse, who for some time has been in the Boston City Hospital, on July 2 entered the Alveston Rest at 31 Alveston Street, Jamaica Plain.

A Negro chaplain, the Rev. Robert F. Harrington of Savannah, Ga., a graduate of Claflin College and Gammon Theological Seminary, preached the baccaleaureate sermon at the recent commencement of Leonard Theological College, Jubbulpore, India. He is now a captain in the Chaplains Corps of the United States Army in India. Captain Harrington, who received his Master of Sacred Theology degree from Boston University School of Theology in 1937, was a student of Dr. Orville L. Davis, principal of Leonard, when he was on the faculty at Gammon. The Indian students gave the chaplain "a rousing welcome."

Miss Helma Josephine Fernstrom, for fifteen years a nurse missionary of The Methodist Church in India, died at Canandaigua, N. Y., on June 20. She had recently been elected as the first secretary for preventive medicine and public health under the Christian Medical Association of India, Burma, and Ceylon, and was on furlough in America preparing for her new task. She had hoped to sail for India this summer. Miss Fernstrom went to India in 1925 under the former Woman's Foreign Missionary Society of the Methodist Episcopal Church. A specialist in the treatment of tuberculosis, she served at first in the Mary Wilson Sanitorium of the Methodist Church, Tiluania, India; and later became chairman of the North India Public Health Committee, travelling over a wide area of the country and teaching sanitation, preventive medicine, and methods for promoting better health, especially in the Christian schools.

Rev. Elmer Jones, minister of Trinity Methodist Church, Elkhart, Indiana, was recently appointed secretary of the Preachers' Aid Society of the Northwest Indiana Conference. He is a graduate of Boston University School of Theology in the class of 1914. His successor at Trinity is Rev. Russell B. Kern, who for eight years has been the pastor of First Methodist Church, Valparaiso, Ind.

Miss Marjorie MacMullen, daughter of Mr. and Mrs. Stanley O. MacMullen of Newton, who for some weeks has been under treatment for spinal meningitis at the New England Deaconess Hospital has returned to her home and is making a satisfactory recovery.

Harold Clarke Durrell, a trustee of Harvard-Epworth Methodist Church, Cambridge, died at his home in Kennebunkport, Me., on Wednesday of last week. He was the son of Oliver H. and Sophia G. Durrell, well known New England Methodists. Mr. Durrell was a graduate of Harvard College in the class of 1906 and was editor, historian, and corresponding secretary of the New England Historic Genealogical Society and a member of many other historical organizations, including the New England Methodist Historical Society. Funeral services, in charge of Dr. Fred Winslow Adams of Copley Church, Boston, were held on Saturday at the Mount Auburn Cemetery chapel, Cambridge.

Nine more Methodist missionaries have just reached the United States. They arrived in Los Angeles from India on a United States government transport, according to an announcement just made by the Board of Missions and Church Extension of the Methodist Church. They came on regular furlough after six years of continuous service on the field. The party includes: Prof. and Mrs. Marvin Harper of Leonard Theological College, Jubbulpore, India, whose American residence is Albany, Georgia; Dr. and Mrs. Frank Felt, of Jubbulport, and Ocean Beach, Calif.; Cecil Auner, son of Rev. and Mrs. Orval M. Auner of Central Provinces, India, and Winfield, Kansas; Miss Lucile Colony, of Jubbulpore, and North Liberty, Iowa; Miss Hilda Swan, of Pakaur, India, and Chicago; Miss Judith Ericson, of Belgaum, South India, and Galesburg, Ill.; Miss Gertrude Becker, of Jubbulpore, and Egan, S. D.; and Miss Lola M. Green, of Sironcha, India, and Shawnee, Oklahoma.

Bishop W. Y. Chen of the Methodist Church addressed an interdenominational worship service on Wednesday of last week at Chungking, China, the occasion being the seventh anniversary of the Sino-Japanese war. The nation-wide observance of the day was requested by the government and had the full support of the National Christian Council of China.

Professor Frank W. Clelland of Gammon Theological Seminary and Mrs. Clelland have just announced the marriage of their daughter, Bonnie-Jean Burns, to Lieutenant Donald H. Williams, son of Mr. and Mrs. Herbert B. Williams of New Castle, Pa. The bride, who since 1936 has been employed in the treasurer's office of Spelman College, Atlanta, Ga., is a graduate of the high school at Watertown, Mass., and of Oberlin College. The groom is also a graduate of Oberlin and received his commission in the United States Army in April, 1943. They were married in Oakland, Cal., by Rev. Moffett Rhodes, pastor of Eighth Street Methodist Church in that city.

Dr. Harold Moody, a West Indian of African descent, for many years president of the League of Colored Peoples, has been elected chairman of the London Missionary Society (Congregational). He has been a medical practitioner in London for thirty years.

Rev. Owen E. Osborne, former assistant pastor of Wesley Church, Worcester, Mass., has just been appointed to the Hillsdale Methodist Church, Baltimore, Md. He is a graduate of Boston University School of Theology in the class of 1940.

Clifford W. Beers, founder and secretary of the American Foundation for Mental Hygiene, died in Providence, R. I., on Friday of last week. He was the author of "A Mind That Found Itself," a book based on his three years of bitter experience in insane asylums. The volume, since its first publication in 1908, has gone through twenty-six editions. Mr. Beers gained a world-wide reputation through his book and his earnest efforts to help men and women afflicted with mental diseases.

Madame Chiang Kai-Shek, according to the *North Carolina Christian Advocate,* closed her address at the recent commencement of Wesleyan College, Macon, Ga., by commending to the students who were seated on the platform the following lines:

"Life is mostly froth and bubbles;
Only two things stand like stone:
Kindness in another's troubles,
Courage in your own."

Madame Chiang said that the verse expressed the spirit which had enabled China to wage such a valiant struggle.

In anticipation of the eightieth anniversary of the birth of Henry Ford which falls on July 30 the *Woman's Home Companion* some time ago sent Prof. William L. Stidger of Boston University School of Theology to Detroit to seek the great industrialist's "opinions, ideas and prophecies as he looks ahead and scans the future of America." The results of the interview are brought together by Prof. Stidger in an interesting article entitled "Henry Ford Talks at 80," which appears in the current issue of the

panion. Mr. Ford predicts that there be no post-war depression, and declares best thing I can hope from this war is total destruction of war." He thinks religion is of the utmost importance to welfare of the nation, tersely expressing thought in the comments, "a country e religion declines is in a bad way," and he schools and Sunday Schools you see ture of America."

. William Barrow Pugh of Philadelphia, ssor to the late Bishop Adna Wright ard as chairman of the General Com- on on Army and Navy Chaplains, will in August to visit chaplains and ser- men in North Africa, the middle east, , China and probably the southwest ic. The Commission voted at its meet- on June 9 that Dr. Pugh should com- the tour begun by Bishop Leonard, and oval of the plan has now been granted e Secretary of War. Chaplain (Colonel) ge F. Rixey, a Methodist, has been as- d to accompany the chairman on the

feature of the twenty-ninth annual sum- session of Boston University is the two s' conference on wartime guidance ems which opened on Monday. The in- e, according to President Daniel L. h and Director Atlee Lane Percy, head e summer session, is being held in nse to the demands of war which call he most effective preparation and use uth power. Since the ranks of trained nnel and guidance workers have been ed to an alarming degree the demand rapid training of new workers, these rs say, is imperative.

EVENTS

celebration of the one hundredth anni- ty of the Oregon Trail, the *Portland onian* will join with Willamette Univer- t Salem, Oregon, in sponsoring an In- e of American History and Civilization e held on the campus of Willamette ng about September 20 and continuing ve weeks. The Institute is to be set up college course of study open to regular ge students for college credit and to others as may wish to take the course out credit. The plan contemplates an rated study of American History and ization.

series of ten evangelistic sermons pub- d under the title, "The Revival Pulpit," ust been received at the HERALD edito- office from the General Commission on gelism of the Methodist Church. The ibutors are Clovis G. Chappell, Ralph ushman, Ira M. Hargett, Edwin H. nes, Arthur J. Moore, H. C. Morrison, on S. Rice, Charles C. Selecman, R. P.) Shuler and Roy L. Smith.

ree Methodist educational institutions recently benefited from substantial From Mr. and Mrs. Charles H. ester of Chicago, Lawrence College has ved $200,000 to be used in the promo- of a fine arts program. Contributions ng $60,000 from industrial firms and an additional amount from an alumni fund drive brings the total amount of recent gifts to Lawrence to $300,000. An endowment gift of $500,000 to Oklahoma City University has just been announced by President Chester Q. Smith. It was made by the late Miss Irminda E. Banning, a retired Oklahoma City school teacher, who died on the day following the completion of the contract. Her contribution was the largest gift ever received by the University. A bequest conservatively estimated at $100,000 will go to Northwestern University from the estate of Clarence J. Luther, Vice-President of the State Bank and Trust Company of Evanston, Ill., who died on May 30.

Sixty-six Methodist Youth Caravans composed of 209 young people and 66 counsellors are embarking on a mission to approximately 800 Methodist churches during July and August. These young men and women serving without pay have recently completed their preparation for this summer work at five youth training schools sponsored by the Board of Education of The Methodist Church. Each caravan of three or four members will visit for one week each seven churches to conduct a program of spiritual, educational, and recreational leadership which will include suggested plans for cooperation of church organizations with home defense program and for post-war reconstruction.

The Church of the Brethren, one of the nation's three historic pacifist denominations, is taking practical steps to help the world get back on an even keel once this war is finished. It is planning to ship between 5,000 and 10,000 dairy cows to Europe following the war as an expression of the friendship which this peace-loving sect wants to see realized among all the nations of the earth. A statement explaining the project says, "The Brethren Service Committee has discovered through representatives of certain European governments that there has been a tragic depletion of dairy cattle in many of the countries of Europe which has created a desperate problem of nutrition, especially among the children of those countries." To date, church members have acquired about 200 head of registered heifers, mostly Guernseys and Jerseys, which have been set aside for future shipment to Europe.

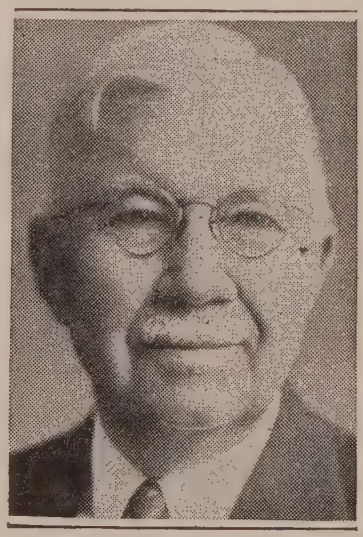
Credit is given to Bishop Charles C. Selecman and the district superintendents of the Little Rock and North Arkansas Conferences in the South Central Jurisdiction for securing pledges from the churches in those Conferences to the amount of $4400 for Philander Smith College, a Methodist institution for Negroes in Little Rock. The money will be used for repairs and improvements.

General Conference—1944

The Kansas City Municipal Auditorium in which Methodist union was officially declared in 1939 will again be the meeting place of the delegates of the denomination's 158 Annual Conferences. They will come together Wednesday, April 26, for the second quadrennial General Conference of the reunited church. This announcement, made by Judge Leslie J. Lyons of Kansas City, chairman of the Commission on Entertainment, carries with it a number of special war-occasioned restrictions. A competent Executive Committee, to which were committed numerous details by the Commission at its recent meeting, is now perfecting arrangements for the General Conference.

The influence of the war upon the 1944 General Conference will be conspicuous. In the first place, many of the costumes and faces that marked this gathering as one of international significance are likely to be absent. It is not expected that many of the 51 overseas conferences will be represented. Another change will be an almost entire omission of spectacular observances and special events. "It is the judgment of the Commission," said Judge Lyons, "that the business of the Conference be limited strictly to essential legislation. It will be impossible under governmental regulations to provide the program of special features usually accompanying the sessions.

"The Commission is reluctantly compelled to announce a restriction of attendance to all



JUDGE LESLIE J. LYONS

Chairman, Commission on Entertainment of the General Conference of The Methodist Church.

but official delegates, bishops, secretaries and principal executive officers of the general agencies of the church," Judge Lyons stated. "Under pressure of war conditions Kansas City hotels cannot provide accommodations for in excess of a thousand people at any time. This means that the Commission cannot make provision for any meetings of general boards during the General Conference sessions or at any time near the date the Conference meets. We are also under the necessity of asking delegates, bishops and officers of the church not to bring members of their families with them to Kansas City."

Concerning the length of the Conference Judge Lyons quoted officials of the Chamber of Commerce, managers of the hotels and members of the local committee as being in agreement that, if it is at all possible, the business of the Conference should be concluded in ten days. The contract for the Auditorium has been drawn to cover only from Wednesday, April 26, up to and including Sunday, May 7.

The members of the Executive Committee are: Judge Leslie J. Lyons; Elias C. Watson of Birmingham, Alabama; Rev. Aubrey S. Moore of Chicago, Illinois; J. C. McQuiston of Wilkinsburg, Pennsylvania; John A. Patton of Indianapolis, Indiana.

TRINITY METHODIST CHURCH, SPRINGFIELD

Victory Complete

Announcement was made to the congregation of Trinity Methodist Church, Springfield, Mass., on the Fourth of July that the "c paign to clear the $205,000 unsecured indebtedness of the church" was concluded and that "the victory is complete." $205,135.40 the actual amount on hand in cash and pledges, all of which are to be paid in full by May, 1945. Mr. George Lamb was the gen chairman of the campaign committee. He was ably assisted by Dr. F. Olen Hunt, staff member of the department of Finance and D Raising of the Board of Missions and Church Extension, who did cultivation work and organized the "Loyalty Sunday" effort May 9. During the past month more than $70,000 was subscribed. Dr. H. Hughes Wagner has been the minister of Trinity Chu since September, 1936.

World's Number One Problem

James M. Yard

This is not, as you might suppose, another book on Negro-white relations in the United States.* It concerns all non-white peoples in our country—Indians, Mexicans, Orientals, and Negroes. It takes a look at our mixed populations in Hawaii and Puerto Rico.

We are slowly beginning to realize that we all live in "One World," and that white and non-white must go forward *together* or go backward together.

The first chapter is "The Non-Vanishing Indian" and tells many things that the other parts of the population need to know about the real "natives." Perhaps the chapter that impressed this reviewer most is the one on "The Forgotten Mexican." The author states the problem clearly—"When we broadcast Good Neighbor programs in Spanish, it seldom occurs to us that there is a sizable Mexican population in our midst and that the Good Neighbor Policy might very well start here, at home, within our own borders. If the Good Neighbor Policy is to succeed, then we must promptly reconsider the problem presented by this Mexico that lies within the United States."

Another chapter that is worth the price of the book is the one on Puerto Rico. Not many inhabitants of the mainland know much about these brothers on the Islands. This chapter gives information that every intelligent American should have. We are rightly interested in Greece and Poland, but we should no longer ignore a problem that is all our own. The very circumstances of this global war compel us to go forward with "the unfinished business of democracy."

"What are race problems," says McWilliams, "are not biological problems; they are not insoluble; they are susceptible to social invention and intelligent manipulation." The findings of the Social Sciences no longer permit intelligent people to talk about inferior or superior races.

Every American who is interested in social progress is aware that, as Louis Adamic says, the Negro problem is the Number One social and political problem of the United States. Therefore, the chapter in this book on "The Negro Problem: A Case History" is of the first importance.

It is necessary to know the *history* of this "problem." Too often even interested people think of it only in connection with "Jim Crow" or the latest race riot.

McWilliams begins with emancipation and traces the story down to the present. Speaking of the situation as it was at the close of the Civil War, he says "no nation in the world had ever faced just such a problem." The Northern Abolitionists had never thought in terms of race or race relations. Slavery was the thing that aroused them. With emancipation the nation was suddenly and unexpectedly faced with the problem of adjusting some four million Negroes to a new way of life. At that point the Negro problem began.

With great skill and objectivity the author goes on with the story through the Freedmen's Bureau and the great betrayal of 1876 when the nation gave up and turned the whole business over to the South. "The problem had been 'solved' by surrendering the Negro to the tender mercies of his former master."

Then follows the story of the slow rise of the Negro in education and industry, aided by Supreme Court decisions and the increasing awareness of bodies like the Federal Council of Churches of Christ in America and other religious and social agencies.

In the concluding chapter, "Outline Action," the author makes several su tions. Our first assignment is to esta the principle that *as a matter of national icy,* there shall be no discrimination ag individuals because of race, color, cree country of national origin. In the next Congress should enforce the Bill of Rig that means among other things to outlaw poll tax and end "Jim Crow" on all typ inter-state carriers.

He quotes Hortense Powdermaker makes the excellent suggestion that basic principles of anthropology shoul taught in all secondary schools as one m of combating race prejudice." It seem me that every religious leader in Am should make an effort to get these cours the schools. It will not be easy for two sons. First, there is prejudice on the pa many teachers and, second, there are available books. Texts must be prepare once. A few educators are at work on

As we deal with these problems within confines of the United States we must ize that we are dealing with questions concern not only our own welfare, but future peace of the world. Make no take: there will never be peace in the w until white men know that all men brothers and act accordingly. We mus acutely aware that it is not only the col America that has changed: the color of world has changed.

Books Just Received

Enduring Bases of Christian Action. John C. Bennett. Council for Social A of the Congregational Christian Chur 289 Fourth Avenue, New York City. P 15 cents.

Stars and Sand. Jewish Notes by Jewish Notables. Selected and edited Joseph L. Baron. The Jewish Publica Society of America: Philadelphia, Pa. P $2.50.

* *Brothers Under the Skin.* By Carey McWilliams. Little, Brown and Company: Boston. Price, $3.00.

New Missionaries and Deaconesses Commissioned on June 16

eft to right, front row—Virginia I. Tague, Marguerite E. Brightman, Frances Mildred Kieffer, Jennie Flood, Deola Barbara Dunker, Faustina Morena, Mary MacNicholl, Dorothy Woolverton, Lola McKinney, Mary Lois Dickson, Elizabeth Pryor. *Second ow*—Virginia Echols, Margaret Swift, Grace Butler, Margaret Gregory, Lois Tyler, Martha Prescott, Mary L. Reynolds, Bessie . Estep, Florence C. Jones. *Third row*—Dr. Clyde E. Miller, Jr., Mrs. Clyde E. Miller, Jr., Maude H. Pomeroy, Lillian Kelly, Edna exton, Eunice Stockton, Evelyn N. Evans, Amy G. Sherman, Vivian L. Stallworth. *Fourth row*—Ruth B. Piper, Dr. Donald S. ehman, Rev. J. Wesley Day, Mrs. J. Wesley Day, Mrs. Merlin A. Bishop, Merlin A. Bishop, Dr. Alton H. Ridgway.

ean Park Rural Conference

Bertram F. Wentworth

'he seventeenth annual session of Ocean k Rural Conference was held at Ocean k, Maine, June 21 to 25. The one hundred thirty-five delegates who made up this ference represent the major Protestant ominations.

ev. James D. Wyker of the Disciples of ist Church, pastor of a rural church in o, pointed out that we must save com- nity life rather than wrap ourselves in ominationally-centered programs, as most us are asked to do. He himself has ted a number of cooperatives, being their le and advisor. Mrs. Wyker, who led the nen's hour and spoke at other times, tioned the joy of living among rural ple, although she was city-bred. This it could be felt in the discussions and ches throughout the conference and has ays been the philosophy of this confer- e.

ev. Ralph L. Williamson, president of Methodist Rural Fellowship and secre- of the Christian Rural Fellowship (in- enominational) of New York, called ntion to the "gospel of the holy earth." nan who runs a tractor on a small farm, ugh all his difficulties, has a philosophy ural life. So does the leader in the Ex- ion Service. They all need the church alk with them about a Christian rural philosophy. The farm family is the real erican family and the core of democracy. preservation of rural life should be the ern of the church.

r. Henry Hudgens, of the Farm Security inistration in Washington, D. C., asked he church's support of the small farmer. conference sent telegrams to all New land senators asking them to continue F. S. A.

ev. Charles Watkins of East Millinocket, ne, emphasized the need and use of arts and crafts in rural life. Eddie Nadel of Boston introduced folk games from all over the world, illustrating world rural life.

Other leaders in the conference included: Rev. Hilda Ives of Portland and Boston, secretary of the New Country Church Commissions (NETACCC); Mark Rich, Rural Life Secretary for the Baptists, who announced the Rural Church Planning Conference at Columbus, Ohio, Sept. 6-8, an interdenominational gathering to help plan a national rural church movement; Ralph Woodward, Rural Church Professor at Yale; Rev. Paul Lynn, in the same office at Hartford; Captain H. Cotton Minchin, secretary to Lord Halifax; and Dr. E. T. Root, champion of the united church movement.

A Methodist—Forceful and Kind

Mrs. Alfred Noon (Jane Louise Taylor), was born September 18, 1855, in Dunstable and died June 25, 1943, in Boston. She attended Abbot Academy in Andover and then taught in Dunstable and in Oelwein, Iowa.

After her marriage to Rev. Alfred Noon on May 17, 1880, she served with him in pastorates at Cottage Street, Cambridge, Rockport, Newburyport, Anita (Iowa) and Lunenburg. For three years she lived in Little Rock, Ark., where Dr. Noon was president of Little Rock University. During the twenty-one years that Dr. Noon served as secretary of the Massachusetts Total Abstinence Society, they lived in Cambridge, Roslindale, Dorchester, and Everett. One year they spent in travel in the Orient. In all these places Mrs. Noon made many close and loyal friends, and it was her delight to keep in touch with them through a remarkable correspondence carried on down through the years almost to the very end of her life. She was well known for her closely written postcards which amounted almost to letters.

Five of her seven children survive her: Rev. Philo G. Noon of Harvard, Mass., Mrs. Elmer A. Leslie of Brookline, Raymond W. Noon of Boston, John Eliot Noon of St. Louis, Mo., and James Arthur Noon of Newton Centre. She had five grandchildren and one great-grandchild.

The funeral service was held at St. Mark's Methodist Church in Brookline on June 27 and was in charge of the pastor, Rev. William R. Leslie, assisted by Rev. Azariah Reimer and Rev. George E. Heath, both long-time friends of the family. Interment was at Dunstable.

Delegates Elected

Iowa-Des Moines Conference

General and Jurisdictional Conferences: *Ministerial*—L. L. Weis, W. F. Lister, C. W. Cooper, C. C. Bacon, G. A. Lawton. *Lay*—B. O. Gammon, Mrs. Harry Lauer, Dean Taylor, Mrs. W. C. Henn, Paul James.

Jurisdictional Conference and Reserves to General Conference: *Ministerial*—L. P. Goodwin, E. A. Briggs, W. F. Clayburg, W. M. Scheuermann, W. A. Samp, R. M. Shipman. *Lay*—Rae L. Dean, Mrs. Harley Walker, S. H. Thompson, Frank Buck, Sam Scull, Dr. John Aikman.

Reserves to Jurisdictional Conference: *Ministerial*—G. S. Nichols, R. C. Calkins, A. H. Barker. *Lay*—Don Berry, Mrs. Ernest Porter, Mrs. Ada Smith.

Minnesota Conference

General and Jurisdictional Conferences: *Ministerial*—Miron A. Morrill, Harry D. Henry. *Lay*—C. V. Michener, Mrs. G. W. Lloyd Plette.

Jurisdictional Conference and Reserves to General Conference: *Ministerial*—R. J. Rice, L. H. Klaus, E. D. Groenig. *Lay*—L. E.

Backer, Walter C. Coffey, Mrs. Charles E. Wegner.

INDIANA CONFERENCE

General and Jurisdictional Conferences: *Ministerial*—G. O. Carpenter, C. A. McPheeters, R. O. Pearson, W. C. Hartinger. *Lay*—T. Morton McDonald, Russell M. Kibler, Mrs. E. S. Riley, Edward Huckleberry.

Jurisdictional Conference and Reserves to General Conference: *Ministerial*—A. S. Woodard, E. L. Hutchens, F. R. Greer, H. R. Page, M. B. McFall. *Lay*—Glenn W. Thompson, John T. Breece, Frances Hughes, Mrs. Frank Ellis, George N. Wiltse.

Reserves to Jurisdictional Conference: *Ministerial*—E. E. Aldrich, R. A. Ulrey, C. E. Wildman. *Lay*—Mrs. W. G. Parker, Ray D. Everson, Mrs. Louis F. Yokel.

MONTANA CONFERENCE

General and Jurisdictional Conferences: *Ministerial*—Andrew C. Caton. *Lay*—A. R. Reeves.

Jurisdictional Conference and Reserves to General Conference: *Ministerial*—Walter C. Wampler, Cecil F. Ristow. *Lay*—Vernon E. Lewis, N. W. Edwards.

Reserves to Jurisdictional Conference: *Ministerial*—M. E. Van de Mark, Forrest W. Werts, Walter B. Spaulding. *Lay*—Mrs. C. E. Andrews, Mrs. E. C. Sime, Mrs. Lowell Johnson.

ROCK RIVER CONFERENCE

General and Jurisdictional Conferences: *Ministerial*—Ernest F. Tittle, F. D. Stone, A. S. Moore, H. G. Smith, Charles R. Goff. *Lay*—Mrs. A. O. Aldrich, A. C. Crawford, T. H. West, Mrs. C. N. Timmons, C. O. Loucks.

Jurisdictional Conference and Reserves to General Conference: *Ministerial*—Warren N. Clark, C. A. Bloomquist, B. G. Swaney, George A. Fowler, C. H. Diercks, John M. Schneider, C. Wesley Israel. *Lay*—Mrs. James Oldshue, David C. Cook III, Mrs. C. A. Bloomquist, H. V. Loeppert, R. W. Clancy, Ira Wetzel, Mrs. W. H. Dangel

Reserves to Jurisdictional Conference: *Ministerial*—Allan G. Billman, Steuart D. White, Lynn J. Radcliffe. *Lay*—J. E. Anderson, E. T. Howson, Mrs. W. A. Storey.

Young Adults at "Preachers' Paradise"

The Young Adult Fellowship of the New Hampshire Conference held a week-end assembly at "Preacher's Paradise," the summer home of Dr. and Mrs. Maurice E. Barrett in Amherst, N. H., from July 3 to 5.

A group of forty people, representing ten churches of the Conference, attended and participated in the program. The meals were a cooperative project and were served under the direction of Miss Arlene Elwell of Nashua.

Courses and discussion groups were under the direction of Dr. Edward H. Brewster of Nashua, Rev. Howard H. Hare of Suncook, Rev. and Mrs. Victor L. Rankin of Milford, and Mr. Barrett. Study subjects included: organization, inter-racial relationships, recreation, and worship.

Special guest speakers included Rev. Richard Kellogg, the newly appointed superintendent of the northern district of the New Hampshire Conference, and Dr. F. O. Hunt of the Board of Church Extension. Dr. Hunt thrilled his listeners by his fluent speaking and the telling of his experiences preaching in the Ozark mountains. Dr. Hunt was presented to the group by Dr. Charles C. Chayer of Manchester.

Folk games, recreational singing, and choral speaking were under the supervision of Rev. and Mrs. Victor L. Rankin.

The group worshipped on Sunday at the Baptist and Congregational churches in the village and participated in the communion services there.

Dr. Barrett served as dean and host of the assembly. The cabinet, headed by Robert W. Barrett, planned the program and were instrumental in carrying it out. The Young Adult Fellowship has planned an active fall program with the first meeting to take place at St. Paul's Church in Manchester, N. H., on September 12.

W. S. C. S. Summer School

The summer school at Ocean Grove, N. J., convened from June 24 to July 1 at the North End Hotel in its first session as the official summer school of the Northeastern Jurisdiction Woman's Society of Christian Service.

Any misgivings which may have been in the minds of leaders and managers as to the possibility of women getting to such a school in war time were overcome when, even before the time for the official registration, delegates and visitors in unexpectedly large numbers stood at the hotel desk waiting for room assignments. Three hundred persons were in regular attendance.

This meant that the classes were large and in point of numbers alone a real inspiration. They were groups of intensely interested women with note books, text book and a high purpose, eager for the help the school would give them.

Four accredited courses were offered: "Church and America's Peoples," taught Miss Thelma Stevens; "Christian Vent in Learning and Living," taught by Elizabeth M. Lee; "Becoming World C tians," by Miss Helen Johnson; "The P lem of Suffering," by Mrs. Helen B. Bou

In addition to these, there were semi on education and action and on the dep ment lines of work of the Woman's Soc of Christian Service and of the Wesle Service Guild. These seminars were of g profit to those who attended, being dire by the Division heads of the departm represented. The seminar on Methods by Mrs. H. W. Detwiler, vice-president of Northeastern Jurisdiction, was especially p ular and helpful. Many local societies be stimulated because one of their num attended these methods classes.

Many missionaries and deaconesses w present and aside from their share in program, aroused new interest in the w as they talked informally with the wome

Dr. Glora Wysner's illustrated lecture North Africa marked a high point in program. The banquet on the last even and the program following, which cente

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around the theme of the Society for 1944, "The Lord's Song in a Strange Land," was an occasion of fellowship and inspiration.

Worship had a large place throughout the days and was climaxed at the Sunday morning service in the auditoriufm with Rev. John W. Branscomb as preacher. Music was under the direction of Mrs. James F. Boughton.

Each of the four Conferences in the Boston Area had one or more representatives at the school. These will go back to their Conferences to share the inspiration of the Ocean Grove School.

Summer Preaching Program of Special Interest

HARVARD-EPWORTH CHURCH, CAMBRIDGE

July 18—Dr. Henry Hitt Crane, Detroit, Mich.
July 25—Dr. Edgar Sheffield Brightman, Boston University.
August 1—Rt. Hon. Isaac Foot, England.
August 8—Chaplain (Lieut. Col.) James T. Wilson, Army Chaplain School, Harvard
August 15—Dr. Hobart F. Goewey, pastor.
August 22—Dr. Welthy Honsinger Fisher, Hingham.
August 29—Dr. Herbert Gezork, Newton Center.

The summer pulpit is part of the contribution of the Harvard-Epworth Church to the work of the Wesley Foundation at Harvard University, in seeking to serve the students and service personnel at its doors. The summer pulpit is entirely underwritten by the church itself and by individual members of it. Visitors are cordially invited to come and bring their friends.

Church Register

HERALD CALENDAR

Lisle Fellowship, Lookout Mountain, Col., July 16-August 27
Seminar to integrate work of Department of Christian Social Relations and Local Church Activities with total program of Woman's Society of Christian Service, Garrett Biblical Institute, Evanston, Ill., July 19-30
Northfield Religious Education Conference, July 21-30
Sterling Campmeeting and Sterling Christian Institute, July 25-August 1
School of Missions (Woman's Division), Lake Junaluska, N. C., July 26-August 3
Missionary Conference, Lake Junaluska, N. C., July 27-August 3
Northeast Christian Ashram, Geneva Point Camp, Winnipesaukee, N. H., July 31-August 14
Church-Wide Pastors' Conference, Lake Junaluska, N. C., August 3-8
Laurel Park Assembly and Christian Service Institute, Northampton, August 14-22
Northern New England School of Religious Education, Phillips Academy and Abbot Academy, Andover, August 15-22
Eastern Regional Planning Conference for Youth, Lake Winnipesaukee, N. H., August 16-28
Hedding Campmeeting and Young People's Institute, Hedding, N. H., August 22-29
Northeastern Jurisdiction Summer Leadership Training School, Scranton-Keystone Junior College, La Plume, Pa., August 24-31
Asbury Grove Assembly and Campmeeting, August 29-September 5
Christian Service Institute, Asbury Grove, August 29-September 6
National Conference of the Methodist Youth Fellowship, MacMurray College, Jacksonville, Ill., August 31-September 4
Summer School of Ministerial Training, Wilbraham Academy, Wilbraham, September 6-10
National Methodist Rural Church Conference, Columbus, Ohio, September 8, 9
Board of Publication, Annual Meeting, Methodist Publishing House, Cincinnati, Ohio, September 8, 9
World-Wide Communion Sunday, October 3

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Bits of Fun

The late Don Marquis, noted humorist and author, was asked to autograph a copy of one of his books. As he was about to affix his signature, his admirer commented wistfully:

"I wish this were a first edition instead of a second."

"I assure you," consoled Marquis, "that with my books, the second editions are rarer than the first."—*Milwaukee Journal.*

Visitor: "These biscuits are lovely, Mrs. Smith. I don't know how many I've had."

Little Tommy: "You've had seven!"—*Exchange.*

Mrs. Cornelius Vanderbilt, Sr., gave a party at her mansion in New York for the visiting President of Ecuador. The guests were South Americans. As they departed, Mrs. Vanderbilt said to each one, "I hope, señor, you'll look back upon this with pleasure and as something different from the evenings in your native country."

One of the men nodded warmly.

"Indeed I will," he said "Brooklyn never was like this, even before I joined the F. B. I."—*Boston Globe.*

An honest farmer, with a rather limited education, was running for the legislature. He employed a secretary to accompany him on trips through the district to help him with his speeches and to prompt him in time of need. One evening while waxing eloquent, he made reference to Daniel Webster and added that Daniel wrote the dictionary.

His secretary pulled her employer's coattail and whispered: "Not Daniel, but Noah."

The farmer turned in indignation. In a loud voice he shouted: "Shut up, you fool, Noah built the ark.—*Advance.*

When he was asked about church unity, the late Dean Hodges of the Episcopal Theological School in Cambridge used to tell this story:

A man went to a zoo, and in one of the cages he saw a lion and a lamb together.

He said to the keeper of the zoo, "What a beautiful sight! Here we have the words of the prophet fulfilled: 'The lion and the lamb shall lie down together.' What a lesson this ought to be to quarreling mankind, particularly to our quarreling churches."

The keeper of the zoo replied, "Well, there is something in what you say, but we have to renew the lamb occasionally."—*Christian Register.*

"And so you're getting married next week," one young lady was heard saying to another, "and to Peter Johnson, of all people. I know you were engaged to him some time ago, but you told me you had thrown him over!" "I did," came the answer, "but—well, you know how a woman throws!"—*Methodist Recorder.*

Husband: "As I contemplate the wonders of nature, I realize how insignificant is man."

Wife: "Any woman knows that without contemplating."—*Atlanta Two Bells.*

Birth

POGUE—In Westerly, R. I., July 3, to Rev. and Mrs. Myron C. Pogue of Mystic, Conn., a son, Earl Myron.

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